From a plant called *madi* they obtain a sweet oil, considerably used in their 262
cooking. 252

The immense forests supply them with innumerable fruits and berries, used 262
both for food and for the manufacture of fermented liquors, and also with edible 222
fungi which form a favourite article of diet. The open plains provide them with
the wild strawberry (*fragaria chilensis*), small but of exquisite flavour. This plant [137]
frequently covers square leagues of ground, but never grows except on virgin soil.
But the great staple food, the base of all their subsistence, save among the [137]
coast tribes, was the *piñon*, the fruit of the Araucanian pine (*Araucaria
imbricata*).

Every year during the autumn months excursions are made by the whole tribe to
the pine forests, where they remain until they have collected sufficient for the
following year. Each tribe has its own district, inherited by custom from [423]
generation to generation and inviolate, by unwritten law, from other tribes, even in
time of warfare.

This harvest was formerly of such supreme importance, that all inter-tribal [726]
quarrels and warfares were suspended by mutual accord during this period.

The Araucano had always a good supply of flesh and fowl, especially the 224
latter. Among the wild animals used for food were the *huemul* (*cervus chilensis*), 136 ●
the *pudu* (*cervus pudu*), the guanaco, and the *pangi* (*felis concolor*).

The birds were more numerous and included the *vadu* or partridge, pigeons, 223
doves, parrots, numerous kinds of duck, *bandurria*, *peyues* or wild geese, wild 136
swans, plover, etc. The coast tribes lived principally on fish and various kinds of
shellfish.

In modern times they have cultivated maize and *frejoles* (beans), introduced 241
by the Incas, wheat, barley, rye, potatoes and other crops, while their food supply 231
has been greatly increased by the introduction of horses, cattle, sheep, pigs, and
poultry.

To this abundance of comestibles is to be ascribed the warlike tendencies of 721
these Indians, who not having to give much heed to their food supply, the fertile soil producing it spontaneously almost everywhere, could indulge freely in the luxury of continual warfare. This also gave them an enormous advantage over the Spaniards in their long campaigns, as the latter were almost entirely dependent on their baggage trains or provision supplies, while the surrounding country catered to the wants of their indomitable foes.

As a condiment they use the *ají* or Chile pepper; salt was obtained from the 263
numerous saline deposits found throughout the country, while flavour was given to their dishes by the employment of wild thyme and wild mint.

Their food is usually cooked in earthenware pots, but many kinds of flesh are 252
roasted, or broiled.

The cooking is done by the women, each wife cooking for her own family and taking it in turns to cook for the husband. Each wife has her own fire and cooking utensils.

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

Middle Chile forests, and, owing to the density of the undergrowth, not easily pursued. 224

The chief large animals hunted for food were the guanaco (*Lama guänicoe*), the huemul or guemal (*Hippocamelus bisulcus*), and the pudu (*Pudu pudu*). Many kinds of birds were taken, such as the tinamou (*Nothoprocta perdicaria*), the bandurria (*Theristicus melanopis*), parrots, doves, ducks, geese, swans, and others. [136] ● [223]

The puma (*Felis concolor*) was hunted with dogs; when the animal took to the trees, it was shot with arrows; and small dogs were also used in hunting partridges (González de Nájera, 1889, pp. 32, 34). The ordinary weapons employed in hunting were the bow and arrow (cf. infra under Warfare for description) and the sling. Later, in the 17th century, the two-balled bolas was introduced as a hunting weapon. Its use is first recorded in Rosales; the bolas was apparently absent earlier (McClafferty, 1932, pp. 43–44).

Snares (huachi, wachi) of several kinds were employed for trapping birds, but no details on construction are given in the early literature. Coña describes a multiple immobile or tether snare (European?): slip nooses of horse-tail hair were suspended from a horizontal line which was stretched between two posts embedded in the ground (Moesbach, 1936, pp. 36–37). Clog-snares, spring-pole and tossing-pole snares, pole- and perch-snares, deadfalls, pitfalls, and trapping nets are not mentioned in our sources, so far as the present writer can discover, and were apparently lacking.

Domesticated animals.—The domesticated animals kept by the *Mapuche-Huilliche* were the dog and the llama. The guinea pig was common in Chile (Ovalle, 1888, 12:91; Olivares, 1864, p. 31; Molina, 1878 b, pp. 474–75; Lenz, 1904–10, 1:220), but whether among the *Mapuche-Huilliche* in particular is not clear. Neither bees nor alpacas were kept. Tamed guanacos were common in the south of the area. 231

Two kinds of dog are recorded: a small short-legged one, with long hair, the kiltho; and a medium-sized longer-legged one with shorter hair, the thegua (Latcham, 1922 a, pp. 49–63). The dog was used in hunting.

The llama (chilihueque, rehueque, *Lama glama*) was reported from the earliest days of the Conquest as far south as the Ancud region where the ordinary Indian possessed 4 to 8 head and the caciques 12 to 20 (Goicueta, 1852, p. 93). With the introduction of mules and sheep, native llama breeding declined. Some llamas were still kept toward the end of the 18th century among the *Huilliche* (Ascasubi, 1846, p. 350), but are now no longer kept. The llama was bred chiefly for its wool and as a pack animal. It also served a socioeconomic function in the bride-price, and a religious one in sacrifices. Its [236 492]

with the horse complex; it more probably was not part of pre-Hispanic 231
Mapuche-Huilliche culture (McClafferty, 1932, p. 44). 492

Horned cattle, sheep, pigs, and chickens were taken over very early, 231
beginning in the 16th century. The use of the Iberian hamstringer [235]
for cattle, a long pole with a crescent-shaped blade on its distal end,
was reported by Molina (1878 b, p. 487) for the second third of the
18th century.

Fishing.—Fish and shellfish were important elements in the diet 226
of the mainland *Mapuche-Huilliche* living on or near the Coast, while [262]
among the Chilotans they, with potatoes, constituted most of the food 13
supply. Many kind of fish were taken, such as mullets (*Mugil* sp.),
flatfish (*Paralichthys* sp.), porgies (*Sparus* sp.), silversides (*Austromenidia regia*), etc. The chief shellfish eaten were: Sea urchins (*Strongylocentrotus* sp.), crustaceans (*Aegla* sp. and *Parastacus* sp., and probably also marine crabs of several species), and bivalves (*Mytilus* sp., *Amphidesma* sp., *Tellina* sp., Unionids, and others). Ascidians or sea-squirts (Piures) were sought also for food.

Fish were taken with: Nets of bark, of chupon (*Greigia sphacelata*), 227
and, later, of hemp; ponchos and baskets, baited and put under water (Guevara Silva, 1911, p. 180); fykes of quila (*Chusquea* sp.); hook (of thorn, bone, or wood) and line; spears, including a three-pronged one; clubs with studded heads; and weirs of branches, used by the Indians of Chiloé (Olivares, 1874, p. 388). Fish were also taken by poisoning small lagoons or still water in streams with *Drimys winteri* (Febrés, [225]
1882, s. v. rincün; Housse, 1939, p. 171). No whale hunting is reported.

Food storage.—Grain and other food were stored in hill caves, on 251
elevated platforms, and in hide sacks; potatoes, in bins within the hut.

Food preparation and cooking.—Cooking was done by the women. 252
Maize was prepared in many ways. Green maize was boiled in earthen pots or roasted over the fire or in hot embers, or it was dried, shelled, roasted in sand, and ground to flour with metate and two-handed cylindrical muller (Ovalle, 1888, 12: 158; Claude Joseph, 1931, pp. 40–41). Two kinds of flour were made: raw, or rüngo; and parched, or mürke. From the first was made a bread, kofke, in the form of flat cakes, or tortillas, baked in ashes, or in pit ovens. A sort of leaven therefor was made from a bit of the grain chewed by the old women and children and left to ferment in water or in a hole in the ground (Latcham, 1909, p. 342 [post-Columbian?]). The parched maize (or wheat) in cold water was regularly taken on arising in the early morning and after meals. A bread was also made of huequen, teca, mango, and lanco. (Cf. supra under Wild Plant Foods, p. 702.)

Meat was preferred lightly cooked. Some bits were eaten raw. Meat was cut in strips and sundried or smoked to make charki, or jerked meat.

[136] 222 Each family took along several pelts of the llama—the llama was an animal that lived around in the Mapuche country then; it was like a sheep, he said, but its pelt was not so heavy as a sheep's. They pulled off the ears of the grass by hand, collected [281] them on the pelts, folded the pelts, and each man carried peltfuls of them home, slung across his shoulder. They collected heads of the wheat in the same way in those days, and we sometimes collect it in the same manner today."

243 A 13-year-old girl in Coñaripe collected wheat by this method while I was there. Her family's 1946 stored wheat supply had been depleted, and the grain in the fields was not ready to be harvested—only scattered ears had ripened. The girl walked through the wheat field (pl. 47, 1), grasped a few ripened ears here and a few there with each hand (little finger toward the earth), broke the ears off the stalk, and when a hand could hold no more, dropped them into a basket which she was carrying on her arm. When the basket was nearly full, she straddled the handle and packed the ears down with both feet, and when it could hold no more, she walked home. There she poured a portion of the ears into a wooden dish, placed the dish on the ground close to a tree trunk, stepped on the grain, supporting herself by clutching the ends of two branches on the trunk of a tree, and threshed the grain with her feet (pl. 47, 2). Threshing grain in this manner is called [illegible]. The movements of her feet, used alternately for probably three movements, were quick and somewhat rhythmic. With each movement she brought the ears of grain into the middle of the dish by means of her toes and the side of the foot. "When my mother [illegible], she sings a song; I don't know the words, but I can hum the melody." And she did. After some time she emptied the wooden dish into a winnowing tray, shook the tray, and then by brushing the surface with her hand sorted out ears that were not completely threshed. Such ears she threw back into the wooden dish to be threshed. The kernels she poured into a basket (pl. 47, 3). She then threshed the remainder of the ears. The threshing of the entire harvest was completed in three installments. Next she walked into an open space to winnow the kernels—a place evidently used for that purpose, for chaff and dry pea shells were lying about. She had barely begun to winnow when small pigs came to eat the refuse. Noticing the direction of the wind, she sat on a log with her back toward it, poured kernels onto the winnowing tray, and then with intriguing skill she shook the kernels simultaneously up and down, forward and back, and from side to side, focusing her eyes on the farther edge of the tray where the kernels began to collect as they separated from the chaff. When a goodly number had collected there,

1b: Hilger E-5 (1946-1952) 1957
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859

136
285

622
281
22 ?

[illegible]

[p. 264 (B)]